rapidly, have not yet prevailed. Even in the cities on the coast and on the main rivers and railroads, where the changes are most marked, and among those with a modern education there are conservatives who cling to the old ways.

It is inevitable that the introduction of the new *mores* should be accompanied by much maladjustment and unhappiness. In breaking with the old some men and women come to moral and physical shipwreck. Many marriages are made unhappy. In numerous instances a boy who has received a modern training is betrothed or married to a girl who has been reared in the old manner and the two not only have little in common but fail to understand and help each other. Some such couples succeed in making a satisfactory adjustment and achieve a happy family life. Others simply endure each other. In instances, probably very much in the minority, a divorce is effected—but except in a few limited circles most influenced by the West that is still regarded with high disfavor and the divorced wife is thought of as irreparably disgraced. Divorce usually is much more of a hardship on the woman than on the man, for her old style training has not fitted her for economic or social independence, remarriage is generally out of the question, and if her own family has a place for her> which is not always, it is likely to be one of sufferance.

Some women with a modern training fail to find a man whom they are content to marry and live a celibate existence—although that is still very^ much more rare, even among the most Westernized, than in the Occident. Occasionally extra-marital relations are entered upon. Concubinage, which for men of the old school offered a partial way out of an unsatisfactory marriage, is now not

only illegal without the wife's consent but is regarded with disfavor by those of a Western training and so is not available as a solution. Yet it would not be true to the facts to fail to recognize the existence of many happy homes formed and lived under the new conditions and according to the new ideals.

The individualism of the nineteenth century Occident has entered China. It has been accentuated by the weakening of many of the old forms of social control and of traditional moral standards, and by the political and economic distress which have set so many adrift from their former moorings. The sudden release from these restraints and the collapse for many of the former